



THE  
*Study of Jainism*

BY

LALA KANNOOMAL M. A.,

Author of The Master Poets of India, The  
Secrets of Upnishads, Lord Krishna's  
Message, The Saptbhangi Naya &c.,  
&c., and translator of Herbert  
Spencer's Philosophy of  
the knowable and the  
unknowable &c. &c.

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‘जैनाचार्य न्यायांशोनिधि श्रीमद्विजयानन्दसूरि—  
(आत्मारामजी महाराज)’

जन्म सम्वत् १८९३

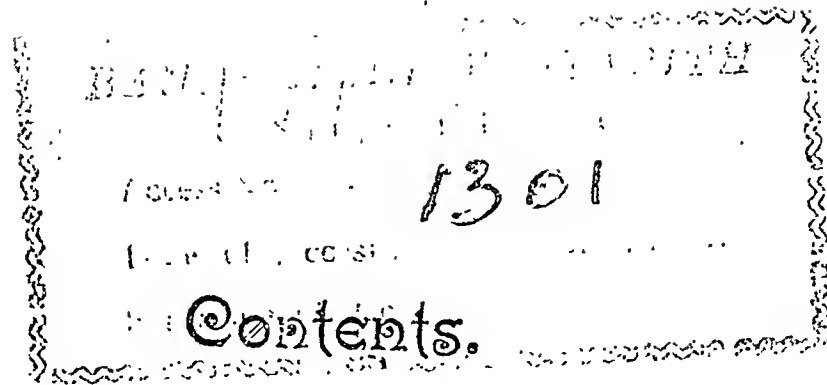


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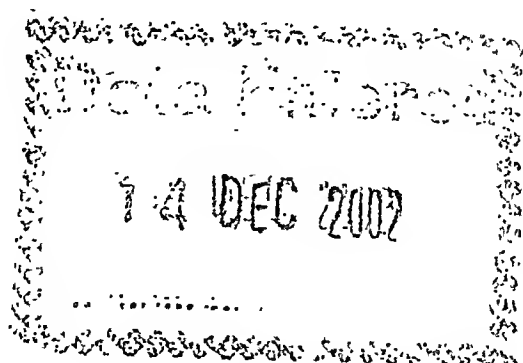
“No man has so peculiarly identified himself with the interests of the Jain Community as Muni Atmaramji. He is one of the noble band sworn from the day of initiation to the end of life to work day & night for the high mission they have undertaken. He is the high priest of the Jain Community and is recognized as the highest living authority on Jain Religion and literature by Oriental Scholars.”

(The worlds Parliament of Religions Chikago in America Page 21.)





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## FOREWORD.

### Jain Philosophy and religion.

India is verily the land of philosophy, the home of religion. Mightiest and loftiest systems of philosophy were elaborated with consummate skill and all-penetrating acuteness. The ancient sages of India erected monuments of thoughts which even now “make us feel giddy as in mounting the last steps of the swaying spire of an ancient Gothic Cathedral”. Spires of thoughts never frightened by storms or lightnings and which, as an illustrious occidental scholar observes, none of the European philosophers not excepting *Heracrites*, *Plato*, *Kant* or *Hegel*, has ventured to erect.

Victor *Cousin*, the greatest among the historians of philosophy in France, when lecturing at Paris before an audience of 2000 gentlemen, spoke as follows :—

“When we read with attention the poetical and philosophical monuments of the East, above all those of India, which are beginning to spread in Europe, we discover there many a truth, and truths so profound and truths which make such

a contrast with the meanness of the result at which European germ has sometimes stopped, that we are constrained to bend the knee before the philosophy of the East and to see in the *Cradle* of the human race the native land of the highest philosophy."

Another equally illustrious writer remarks, "Even the loftiest philosophy of the Europeans appears in comparison with the abundant light and vigour of Oriental philosophy, like a feeble Promethean spark in the full flood of heavenly glory of the noon-day sun, faltering and feeble and ever ready to be extinguished."

Of the ancient religions of India whose origin is lost in the dim mists of antiquity, the very night of time, Jainism is one, complete with its lofty philosophy, sublime moral code and highly-evolved rituals. The theories of Drs. Lassen, Weber and M. Barth and other eminent European scholars relying principally on the opinion of the famous Chinese traveller *Hiun Thesang* that Jainism is only an offshoot of Buddhism, have long been exploded and with the arrival of Drs. Buhler and Jacobi in the arena of controversy, a new light has *dawned* upon the

subject. It is now no longer talked that Jainism is an offshoot of Buddhism but that it is a far more ancient and independent religion which had elaborated its lofty system of philosophy and uncompromising code of morality long before Buddha was born. Its vast literature—sacred, philosophical and secular, has yet been only a sealed book to the European world owing to few of its works having seen the light of press. With the publication of these priceless works, a new era in thought with wide-reaching results will be inaugurated and it is not unlikely that the present history of Indian literature will have considerably to be revised.

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## CHAPTER I.

Jain philosophy starts with the word 'Dharma,' which means that which keeps the soul from going wrong way. It is three-fold, viz. right knowledge, right faith and right conduct. Right knowledge comprises nine predicaments, viz. *Jiva, Ajiva, Punya, Pap, Ashrava, Samvara, Nirjara, Bandha and Moksha*. The equivalent words for these in English are Soul, Matter, Merit, Demerit, Inflow of effects of good and evil acts to a soul, Stopping of this inflow, elimination of all effects of Karmas, Bondage and Liberation.

Each of these is briefly explained as below:—

### I.—*JIVA*.

*Jiva* and Soul are synonymous words, and consciousness or intelligence is its characteristic. A soul is neither Omnipresent nor everlasting at all times, nor perishable at all times. It *pervades* only the body and is both perishable and imperishable—perishable in its phenomenal aspect and imperishable in its own nature.

Souls fall under two heads *i. e.* Liberated souls and Worldly Souls. Both these souls

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जीव, अजीव, पुण्य, पाप, आश्रव, संवर, निर्जरा, बन्ध, मोक्ष ।

are without beginning and end and are characterised by Knowledge and Perception. The liberated soul is always of the same nature. It is free from the miseries of birth and death. It has infinite vision, infinite power, infinite bliss. It is immaculate and glorious.

Worldly Souls are of two kinds viz. Sthavara (gross) and Trasa (animals).\* The first class comprises five divisions, viz., (1) Souls that incorporate the earth ; (2) Souls that incorporate the water ; (3) Souls that incorporate the Light or Fire ; (4) Souls that incorporate the air and (5) Souls that incorporate vegetables.

The second class has four divisions viz. (1) those having two sense organs ; (2) those having three sense organs ; (3) those having four sense organs and (4) those having five sense organs.

Sthavara or Gross souls are provided only with *one* sense organ and they are represented by such as minerals, earth, vegetables etc. Their sense organ is simply the body *i. e.* touch.

Two organed beings have body and mouth such as worms, snails, etc.. Three organed

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\*स्थविर, व्रस

ones have body, mouth and nose such as ants etc. Four organed ones have body, mouth nose and eyes such as fly, bee etc.. Gods, men, animals and beings of the hell have five organs *i. e.* body, mouth, nose, eyes, and ears with their senses of touch, taste, smell, seeing and hearing.

The Sthavara or Gross beings are further divided into Sukshma *i. e.* Subtle, and Badar *i. e.* Material. Both the Sthavara and Trasa classes of beings have collectively six functions, *viz.* (1) the function of eating, (2) the function of reproduction, (3) the function of reproducing senses, (4) the function of reproducing inhalation and exhalation, (5) the function of speaking, (6) and the function of thinking.

The being that does not possess all the six functions is an incomplete being. The beings of the Sthavara class have the first four functions and the two, three and four organed beings possess the first five functions. Only five organed beings possess all the six functions.

In earth, in water, in light and in air there are innumerable Jivas or souls. Every species of

vegetables has countless Jivas or souls, and vegetables as a whole have an infinite number of Jivas. The Sthavara and Trasa classes of beings fall under fourteen main divisions with five hundred and sixty three sub-divisions, which further split up into infinite sections. The five hundred and sixty three subdivisions consist of fourteen classes of the denizens of the hell, forty eight classes of animals, three hundred and three classes of men and hundred and ninety eight classes of celestial beings.

## II.—AJIVA.

The Ajiva is that which is devoid of the characteristics of soul and devoid of knowledge, and is that which has form, taste, smell and touch. It does not enter the domain of living beings as men. It does not perform good or bad actions nor does it enjoy their fruits. The Ajivas are of five kinds *i. e.* (1) Dharmastikaya, (2) Adharmastikaya, (3) Akashastikaya. (4) Pudgalastikaya and (5) Kal. \*

The first of these is an all-pervading everlasting substance which helps the motion

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\* धर्मस्तिकाय, अधर्मस्तिकाय, आकाशास्तिकाय, पुद्गलास्तिकाय, काल ।



of living beings and material things. Although life and matter move spontaneously, yet the force of Dharma helps their movements. For instance, fishes move about in water of their own wish, yet water is the contributory cause of their motion. Just so the force of Dharma acts for the living beings and material things. The limits of the Universe are the boundaries within which this force operates and does not go beyond them.

The second kind of Ajiva is Adharma just contrary to the above force. It helps towards the immobility of living beings and material objects. For instance, a traveller when he is tired and when he sits down under a tree, is impelled to do so by this force. Though the traveller sits there of his own free will, yet he could not do so if there were no place to sit on. Similarly living beings and material objects go into inertia (the state of immobility) themselves, yet Adharma or inertia is a factor in bringing about this result.

The third, Akasha, is like the first but it pervades both the universe and the regions beyond it. It gives a substratum of space to the living beings and material objects for their accommodation.

The operation of Dharma and Adharma ends with the limits of the Universe but where there is space only, it is called Aloka or regions beyond the Universe.

The fourth kind of Ajiva is *Pudgal* or *atoms*. Objects made up of atoms such as a pot or cloth are instances of *Pudgal*. A single atom possesses one kind of taste, one kind of smell, two kinds of touch, which are known only by their effects. It is the combination of colour, taste, smell and touch which produces a variety. The atom is without beginning and end in itself but in its visible form it has both beginning and end. Whatever material objects are visible, are the effects of the combination of these atoms. Atoms, as a whole, possess five kinds of colours, five kinds of tastes, two kinds of smells, eight kinds of touch and five forms of combination. The colours are black, blue, red, yellow and white. The tastes are strong, bitter, sour, sweet and aciduous. The two kinds of smell are good and bad smells. The eight kinds of touch (perception) are :—Solid, Soft, Light, Heavy, Cold, Hot, Smooth and Rough. All secondary colours are simply the products of the combinations of above mentioned primary

colours. These atoms have infinite powers and potentialities. The combination of Dravya, place, time and condition produces a variety of results.

The fifth is Time, which needs no comment.

The above mentioned five Ajivas and Soul are the six eternal realities which are called Dravyas in Jaina scriptures. The world is the effect of these realities. Each of them is both the substantial cause and the instrumental cause and acts upon, and is also acted upon by, the others. It is the eternal forces in these which involve and dissolve all the phenomena of the universe. These forces are both intelligent and non-intelligent. The instrumental causes may be generalised as Time, Nature, Continuity, Previous action and Exertion. By means of these five causes, all activity and inactivity of the world exist. It is through them that people go to hell or enjoy the fruits of happiness and misery. Except these five causes there is no God who dispenses fruits of the acts of men. There remains no dispute about the existence of God if the combination of these five causes is recognised as God.

### III.—PUNYA OR MERIT.

Punya arises in nine ways *viz.* 1. offering of food to a deserving person, 2. offering of water, 3. offering of cloth, 4. offering of accommodation, 5. offering of a seat or bed, 6. a feeling of happiness on seeing men of virtuous character, 7. praising worthy and virtuous men, 8. performance of service by body to such men and 9. paying respect to such men.

There is a misconception about the giving of charity among the Jains but there is no foundation for it, as charity is one of the prominent virtues of Jainism and the founder of it *i. e.* Shri Rishabha Deva, gave away immense treasures of gold in charity for a year before his going into initiation. The fruits of Punya or virtue are enjoyed in forty-two ways. These are :—1. Enjoyment of happiness. 2. High birth as in a Kshatriya family or so. 3. Birth as man. 4. Birth as a celestial being. 5. The tendencies of men to do right actions and to keep a virtuous conduct. 6. The tendencies of a celestial being to do the same. 7. Birth in a species provided with five sense organs. 8. Birth as Audarik being. 9. Birth as Vaikriyak, 10. Aharik, 11. Tejas.

and 12. Karmana. 13. Possession of all limbs of the Andarik body. 14. Possession of all limbs of the Vaikriyak body. 15. Possession of all limbs of the Aharik body. 16. Body which is made up of bones of steel. 17. Body which is built as if with four weapons. 18. Possession of good colour of body etc. 19. Possession of good taste. 20. Possession of goodsmell. 21. Possession of delicate touch. 22. Possession of a body which is neither heavy nor light. 23. Possession of a body which is attractive and enviable by others. 24. Possession of good breathing Faculty. 25. Possession of a bright and delicate body. 26. Possession of a dazzling light emanating from features. 27. Birth as a being who could go in the sky such as a swan. 28. Possession of a body which has all its limbs in a sound and charming condition. 29. Getting such comforts as superior beings get. 30. Birth in the species of visible living beings. 31. Power by which a being enjoys all the six functions mentioned before. 32. Acquiring individual bodies. 33. Acquiring strong and wellbuilt limbs. 34. Acquiring handsome features. 35. Blessing of being lucky and fortunate. 36. Blessing of getting

a musical voice. 37. Power by which every word of his turns out true. 38. Acquiring of fame and name in the world. 39. Blessing of being respected by 64 Indras and being a Tirth-ankar through holy preaching. 40. Long age in animals. 41. Long age in men. 42. Long age in celestial beings.

#### IV.—**PAP OR SIN.**

Pap or Sin is that which undermines the happiness of the soul and leads a man to hell. There is some controversy about the existence of *Punya i. e. Virtue* and *Pap i. e. Sin*. Some say that only *Punya* exists and that there is no *Sin*. Some say that only *Sin* exists and that there is no *Punya*. Others say that *Virtue* and *Sin* exist penetrating each other just as a diamond and its hole and therefore pleasure and pain appear mixed up. On this supposition *Virtue* and *Sin* are only one thing. Some say that there is really no action and that the variety results from the Nature. These views are wrong because pleasure and pain are separately experienced and require separate causes. It is wrong to recognize that there is only *Virtue* or that there is only *Sin*, or *Virtue* and *Sin* are mixed up.

2. lasting for one year, 3. lasting four months and 4. lasting one week:—

Its 16 divisions are :—

1. Anger, pride, attachment and greed in their most virulent forms. In such forms, anger is likened to a line cut into a stone ; pride to a stone post that never bends ; attachment to the roots of bamboos which are never unravelled and greed to the colour of an insect which never fades.

(2) Anger, pride, attachment and greed in a degree of less virulent forms. In this state anger is likened to a line made on the ground ; pride to a post of bones ; attachment to the horn of a stag and greed to a mark made by Kardam. They do not last more than a year.

(3) Anger, pride, attachment and greed in a degree of lesser virulent forms. In this state anger is likened to a line drawn on sands ; pride to a wooden post ; attachment to the discharge of urine by a cow and greed to the colour of Khanjan bird. They do not last more than four months.

(4) Anger, pride, attachment and greed in their least virulent forms. In this state anger is likened to a line drawn in water, pride to the leaf of a creeper, attachment to the skin of a bamboo and greed to the colour of tamarind. These do not last more than a week.

The remaining nine divisions are :—

1. Cause of desire in a woman to seek the company of man.
2. Cause of desire in a man to seek the company of woman.
3. Cause of desire in an eunuch to seek the company of both man and woman.
4. Cause of laughter.
5. Cause of love.
6. Cause of indifference.
7. Cause of grief.
8. Cause of fear.
9. Cause of disgust.

The thirty-four vicious tendencies of name and form are :—

1. Path of hell, 2. Path to being born as an animal, 3. Grades by which a man



passes in going to hell 4. Grades by which a man passes in going down to an animal stage.

5. Species of beings with one sense organ.
6. Do. two Do. organs
7. Do. three Do. Do.
8. Do. four Do. Do.
- 9—13. Having five peculiar arrangements of bones in the body.
- 14—18 Five Sansthans—five kinds of undesirable or bad formations of bodies such as a dwarf, a hunch-back etc.
19. Undesirable Colour.
20. Do. taste.
21. Do. touch.
22. Do. Smell.
23. Upghat—Having a painful or obstructive extra limb or part of the body such as a secret tooth etc.
24. Kubihayogati—Moving in an odd way like an ass or a camel.
25. Gross bodies in earth etc.

26. Subtle bodies in earth etc.
27. Aparyapti—form in which a being could not eat or sense.
28. Sadharan—Ordinary one body of innumerable beings.
29. Asthir—form in which a limb such as tongue etc. is mobile.
30. Ashubha—ugly limbs below the navel.
31. Asubhag—Repulsive and avoidable.
32. Dusswar—Bad voice, rough, hoarse low etc.
33. Anadeya. { One whose word may not  
be accepted though spoken  
with great care and skill.
34. Ayashkirti—One who gets no fame but disgrace.

## V.—ASHRAVA.

The Ashrava or the inflow of the effects of Karmas. Its main features are wrong conceptions about God, Teacher and Religion, propensity towards acts of slaughter, intoxication, exhibition of feelings in their several degrees such as anger, pride, attachment and greed and activities of mind, tongue and body. These

cause the bondages of Karmas. Ashrava is, as it were, an inflow of the waters of actions into the tank of Soul.

The minor divisions of Ashrava are 42 namely, five senses, four feelings of anger, pride, attachment and greed, five wrong vows, twenty five activities and three Yogas.

The five senses are of touch, taste, smell seeing and hearing.

The four fourfold modifications of the feelings are of Anger, pride, attachment and greed. Pride manifests itself in eight ways such as pride of caste, pride of family, pride of strength, pride of beauty, pride of knowledge, pride of fortune, pride of austerities and pride of wealth or greatness.

The five wrong vows are these :—

(1) The act of killing life made up of five senses, thought, words, physical strength, inspiration and expiration and age. (2) False speaking. (3) Stealing or Theft. (4) Theft or Adultery. (5) Desire of possession.

Each of these has four divisions. The four divisions of the first are :—

(1) Outward act of slaughter without intention (2) Intention of slaughter but no outward act (3) Intention as well as outward act (4) Neither intention nor outward act of slaughter. This is no division.

The four divisions of the Second are (1) Speaking untruth without intention, for instance, if a Sadhu, who has seen a herd of deer passing in the jungle, is compelled by use of violence by a hunter to speak the truth and he says that he has not seen the herd, he has not committed false speaking because his intention was good. (2) When a man, though speaking nothing, thinks in various ways to cheat others. (3) Intentional as well as actual false speaking. (4) There is no fourth division as stated above

The four divisions of the third are : —

(1) Outward act of theft but not intentional, just as a good man knowing that the king is about to outrage the modesty of a beautiful woman takes her away from his kingdom. (2) No outward theft but an inner thought to commit theft. (3) Outward act as well as intention of theft. (4) There is no fourth division as mentioned above.

The four divisions of the fourth are :—

(1) Outward act but no intention of adultery, just as a Sadhu in order to save a virtuous woman from drowning takes hold of her, or a virtuous house-holder takes hold of his sister or daughter when falling from a roof. (2) No outward act of adultery but an intense desire to do it. (3) Both outward act and intention of adultery. (4) There is no fourth division as before.

The four divisions of the fifth are : —

1. Outward act of possession but no intention for it just as a man puts a necklace round the neck of a Sadhu when sleeping. 2. No outward act but an intense desire to get possession such as a beggar's desire for wealth. 3. Both outward act and intention of getting possession. 4. There is no fourth division as before.

The twenty five Actions are these :—

1. Bodily action harmful to others. 2. Such action as leads the soul to hell, such as collecting of bows and arrows or making of swords,

gun, cannon &c. 3. Action that aggravates passion such as anger towards such objects as stone, pebble, thorn &c. 4. Action that causes injury to living being either to himself or to others such as beating one's breast or head &c. at the death of one's relatives or beating or punishing pupils &c. 5. Action that causes acts of killing such as committing suicide or murdering others. 6. Action that hurts material things, such as cutting dry grass &c. 5. Action that keeps a man absorbed in acquiring wealth in various ways. 8. Action that causes illusion as regards the attainment of liberation. 9. Action that leads to falsehood. 10. Action that does not prevent the outburst of such feelings as wrath, pride &c. 11. Action that leads one to see forms of life as matter only. 12. Action that leads one to touch the body of a woman being prompted by love, illusion &c. 13. Action that arises in contrast to previously committed sins. 14. Feeling of joy that arises from being praised when many women meet at a feast &c. 15. Feeling of joy in committing vicious acts at the advice of others, such as throwing a stone at a bird &c. 16. Action that

a man performs, being in a wrathful mood, which his servant can do such as beating a man or breaking an idol &c. 17. Action that a man performs by his own reasoning contrary to the instructions of lord Arhat, such as performing magic upon others. 18. Acts of mischief that a man performs. 19. Action of sitting or sleeping on a ground without seeing or sweeping it. 20. Acts of non-carrying out of instructions prescribed in scriptures for the benefit of one's ownself and other such as committing thefts, adultery &c. 21. Act of rash bodily activities, speaking of gross and prejudicial falsehood and indulging in envy, pride &c. 22. Act of gross enjoyment. 23. Action arising from attachment and greed. 24. Action arising from anger and pride either prejudicial to oneself or to others. 26. Actions arising from walking.

The three divisions of Yoga are :—

1. Mental activity. 2. Verbal activity. 3. Physical activity. These are the forty-two ways in which good or bad actions affect the soul.

#### **VI.—SAMVAR.**

That which stops the previously described action [Ashrava] is Samvar. It has 57 divisions,

*viz.*, five restraints, three secrets, ten practices for ascetics, twelve feelings (Bhavnas), twenty-two acts of endurance and five rules of conduct.\* Except the twenty-two acts of endurance and five rules of conduct, all other divisions have been described heretofore and it is needless to repeat their description.

The 22 acts of endurance are : —

1. Endurance as regards hunger. A man may not be tempted to eat when he has resolved to keep a fast, however intense may be the feeling of hunger. 2. Endurance as regards thirst. 3. Endurance as regards cold. 4. Endurance as regards heat. 5. Endurance as regards bites of fleas, mice &c. 6. Self denial as regards clothes: if one has only rags and tattered clothes he should not be tempted to take new ones. 7. Aversion. Let the feeling of aversion be strong as it may, a man should not give up devotion but try to overcome it by right thoughts and mental contemplation. 8. Self denial as regards women. Let not mind be tempted to revolt on looking at the face, breasts,

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\* ५ समिति, ३ गुप्ति, १० प्रकार का यति धर्म, १२ भावना; २२ परिसहन, ५ चरित्र ।



thighs &c. of a woman. No feelings of lust be allowed to arise in the mind. 9. Self-denial as regards travelling: a Sadhu should not stay indefinitely in one place. 10. Self-denial as regards comforts of lodging in a place. Let not mind be attached to a place. 11. Self-denial as regards the place of sleeping. If the place one has to sleep in, is rough, dusty, filthy, stony &c. he should not mind it and put up with the inconveniences. 12. Toleration at the bitter and reproachful language of others. 13. Endurance as regards physical punishment or thrashing. 14. Self-denial in begging. 15. Self-denial as regards offerings received. 16. Endurance as regards attacks of disease. 17. Endurance as regards the touch of rough and thorny straws &c. 18. Endurance as regards uncleanness. Even if the body of a Sadhu has become very unclean owing to perspiration &c. and gives out bad smell in hot season, he should not take a bath to please himself. 19. Self-denial as regards hospitality or inhospitality. A Sadhu should not be proud of being fed with dainty dishes and respected or feel depressed if he has not been cared for by a house-holder. 20. Self-

denial as regards greatness or littleness of one's intellect. Neither a Sadhu should be puffed up at the greatness of his understanding nor depressed at its littleness. 21. Self-denial as regards learning or ignorance. 22. Patience as regards doubts in faith. No questions whether the Indra exists or no, whether there was an Arhat or no, should be allowed to disturb the mind and relax the faith. A Sadhu who practises these acts of endurance or self-denial is called one who practises Samvar.

The five forms of conduct (charitra) are :—

1. Samayak. 2. chhedopasthapanika. 3. Pariharbishuddhi. 4. Sukshma Samparaya and 5. Yatha khyati.\* There are five kinds of ascetics corresponding to these five methods of conduct. For details one should refer to Jain books as Tatwartha in Samvar Section.

## VII.—NIRJARA.

Nirjara is that which breaks asunder the bondages of actions. It is a form of Tapa or au-

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\* १. सामायिक २. छेदोपस्थापनिका ३. परिहारविशुद्धि ४. सूक्ष्मसम्पराय  
५. यथाख्याति तत्त्वार्थ में संवर का प्रकरण ।

sterity. There are twelve kinds of austerities already described.

### VIII.—*BONDAGES.*

Bondages are of four kinds—1. Prakriti Bandh. 2. Sthiti Bandh. 3. Anubhag Bandh. 4. Pradesh Bandh.\* Bandha or bondage is described as a blending together of soul and the effects of Karma in a way as water mixes with milk. As a prisoner does not act independently in the prison, the soul does not act independently in its envelopments of knowledge.

There are six views regarding the bondages.

1. It is urged that soul was at first without the bondages of virtue and vice and it was afterwards that it contracted them. This is not a correct view in that the pure soul cannot contract bondages nor can it be born in the world without the effects of Karmanas. If what is alleged is correct, then even a liberated soul can draw around it these bondages and then it would be futile to strive for liberation.

2. The second view is that Karma preceded the soul in creation in that no action can be per-

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\* १. प्रकृति २. स्थिति ३. अनुभाग ४. प्रदेश ।

formed without the soul. There is no action with the agent. If it be accepted for a moment, would not the question arise why the soul should suffer the consequences of these karmas which are not of its performance ?

3. The third view is that action and soul were created simultaneously. This view is also incorrect. Things which are produced simultaneously can not have the relation of cause and effect to each other. If it is found that action did not arise from the soul, then, it is folly to say that soul suffers its consequences. This position gives a lie direct to the facts as they are. None can deny that souls are seen suffering the consequences of their actions. On this view neither the action nor the soul has any material cause which is impossible.

4. The fourth view is that soul exists but it has nothing to do with karmas. If it is so, why do souls experience happiness and misery ? The variety in the world that is manifest would be impossible if there were no karma.

5. The fifth view is that there is neither soul nor karma. It is also wrong. If there is no soul, what is it that makes the statement that there is

neither soul nor karma ? Obviously it is the soul that says so. The view is self-contradictory.

6. The sixth is the correct view which is that both soul and karma are without beginning. Karma can be annihilated but not the soul. It is only the flow of the karma that is beginningless and not the individual and specific karma.

Each of the four kinds of bondages is thus briefly noted: —

1. Prakriti Bandha—the bondage arising from the tendencies of nature which are eight.

1. Envelopment of knowledge.
2. Envelopment of sense perceptions.
3. Propensity to experience pleasure and pain.
4. Propensity to cause illusion to soul.
5. Propensity to live.
6. Desire to gain name and fame.
7. Propensity as to being born in a high or low family.
8. Obstruction to the full play of a faculty.

These eightfold tendencies of nature are blended with the soul in the same manner as water is blended with milk.

2. Sthiti Bandha. This bondage refers to the duration of connection of each of these tendencies with the soul.

3. Anubhag Bandha. This bondage refers to the experience of the degrees of these tendencies.

4. Pradesh Banda. This bondage takes account of the quantity of the atoms making up a particular tendency and the connection of these atoms with the soul.

These four bondages are illustrated by the example of a sweetmeat ball. Just as a sweetmeat ball has a tendency to remove wind in one case and phlegm in an other; so are the natural tendencies of Karmas. One natural tendency obstructs knowledge, another sense perception. These remarks apply to the first bondage.

Just as one sweetmeat ball is spoiled only after a day, another after two days, a third after three days, a fourth after four days, a fifth after five days, so on and so forth; so a certain natural tendency of karma lasts giving its effect only an hour, another a day, a third a week, a fourth a month and so on and so forth. This is as regards the second bondage.

Just as one sweetmeat ball is sour, other insipid, another sweet, so every action has feeling associated with it, for instance, a feeling of joy, a feeling of misery etc. This is in regard to the third bondage.

Just as one sweetmeat ball weighs only one tola, other a chatak and another two chataks, so on and so forth; so the forces of karmas are light or heavy. This is in regard to the fourth bondage.

The primary causes of the bondage are (a) False notion (b) Perpetual activity (c) Worldly and profane feelings such as anger, pride, attachment and greed and (d) Efforts or acts such as mental, verbal and bodily acts.

The minor or secondary causes of bondage are 57, which may be thus enumerated.

1. Five kinds of false notions :—

(1). Self conceit which makes a man think that whatever he knows is right and that the opinions of others are wrong. (2). Notion of considering that all religions are good and calculated to achieve liberation. This makes a man respect all religions and despise none. (3).

Obstinacy or strong-headedness which leads a man to hold to his own views even if he knows them to be wrong. (4). Scepticism as regards the truths of the religion. (5). Wavering mind. A man who does not know what is right and what is wrong is of a wavering mind.

These five kinds of false notions are divided and sub-divided numerously and in order to find out their detail one should study standard works on Jainism.

## 2. Twelve kinds of activities :—

- (a) Activities of five senses in their sense objects.
- (b) Activity of the mind towards vicious actions.
- (c) Activity in injuring and killing six kinds of sentient beings.

## 3. Sixteen worldly feelings.

These are of four forms from virulent to mild of each of the four feelings of anger, pride, attachment and grèed which have been fully noticed before.

4. Nine auxiliary feelings associated with sixteen worldly feelings are Laughter, love, indifference, grief, fear, disgust, cause of desire in woman to seek the company of man, cause of desire in man to seek the company of woman,



and cause of desire in eunuch to seek the company of both man and woman.

5. Three kinds of activities of mind, speech and body having 15 forms of sub-activities associated with these three kinds, *viz.*, four forms of sub-activities associated with the mental action, four with the action of the speech, and 7 with the action of the body. (a) Mind is an internal organ. Thoughts are its activities. These activities are of 4 kinds *i. e.*, right, wrong, mixed and gross. Right activities consist in checking the mind from going wrong way, and in thinking that soul etc. exist. Wrong activities consist in thinking that there is neither virtue nor vice, nor heaven nor hell etc.. Mixed activities consist in mixing right and wrong in thinking, just as seeing a bovine herd, one may say that the whole herd consists of cows only though bullocks are also included in the herd. Gross activities consist in thinking impossible things. (b) These 4 adjectives of right, wrong, mixed and gross apply similarly to the activities of speech. In the case of each of these activities of the speech there are subdivisions *viz.*, right activities of speech show themselves in ten forms and wrong in ten forms, mixed in ten forms and gross in twelve forms.

Each of these groups of forms is briefly noted below :—

1. Ten forms of truth speaking. (a) True by virtue of local dialect. Different words are used in different places to denote the same thing, such as a father is called Bhai in one place and Bap in another. (b) True by reason of a common understanding, as only a lotus flower is called Pankaj (produced in the mud) though frog and lotus are both produced in the mud. (c) True by reason of particular form, as though a book is nothing else than ink and paper, yet it is called book, not ink and paper. Other examples are maps of countries, doors, idols of gods &c. (d) True by reason of name, as a man called Kulvardhan, which means bringer of prosperity to family, will continue to be called so, although the family in which he is born has been going from bad to worse in misery ever since the date of his birth. (e) True by reason of garb. Although a Sadhu, which means a man of virtuous character, is a scoundrel, yet he will be called a Sadhu. (f) True by reason of comparison. A dog is called small when compared with a horse or an elephant. (g) True by reason of figurative speech as a mountain burns, a road goes etc..

- (h) True by reason of a predominant characteristic, as though a parrot has five colours yet it is called green-coloured. (i) True by reason of a characteristic of an order, as an ascetic carrying a stick is called a Dandi (one who carries a stick). (j) True by reason of simile, as a face is like the moon etc.

The ten forms of wrong speaking are :—

- (a) Speaking caused by anger.  
 (b) Do. pride.  
 (c) Do. Attachment.  
 (d) Do. Greed.  
 (e) Do. Passion.  
 (f) Do. Hatred.  
 (g) Do. Ridicule.  
 (h) Do. Fear.  
 (i) Do. Scandal.  
 (j) Speaking that leads to the death of a living being.

The ten forms of mixed activities of speech are :—

- (a) Speaking without information about birth.  
 Ex: Ten children are born in this town.  
 (b) Speaking without information about death.  
 Ex: Ten men have died in this town.

- (c) Speaking without information about birth and death. Ex: Ten children are born and ten have died in this town.
- (d) Speaking without knowledge about a Jiva. Ex: Calling only Jiva where Jiva and Ajiva both exist.
- (e) Speaking without knowledge about an Ajiva. Ex: Calling a heap of corn to be Ajiva.
- (f) Speaking without knowledge about a Jiva and an Ajiva. Ex: Speaking a mixture about a Jiva and an Ajiva.
- (g) Speaking without knowledge about infinity. Ex: Speaking of only one Jiva in a carrot though in some parts of it infinite Jivas and in others individual Jivas exist.
- (h) Speaking without knowledge about individualities. Ex: Calling every individual soul to be an infinite number of souls.
- (i) Speaking half truths without knowledge. Ex: Calling that time to be day break when an hour or so of night remains.
- (j) Speaking half of half truths without knowledge. Ex: Calling that time to be daybreak when only an hour or so of night has advanced.

The 12 forms of gross activities of speech are :—

- (a) Invocation as O Lord.
- (b) Command as Bring it.
- (c) Begging as Please give it to me.
- (d) Inquiry as Where do you go.
- (e) Instruction as This is a virtuous path.
- (f) Objection as I shall not do it.
- (g) Liberty as I shall do as I like.
- (h) Indifference as I do not care about it.
- (i) Care as I take care of it.
- (j) Doubt as How is it, I don't know.
- (k) Candour.
- (l) Secrecy.

The seven divisions of bodily actions are :—

- (a) Audarik kaya Yoga.
- (b) Audarik misr kaya Yoga.
- (c) Vaikria Kaya Yoga.
- (d) Vaikria Misr Kaya Yoga.
- (e) Aharik Kaya Yoga.
- (f) Aharik misr Kaya Yoga.
- (g) Karman Kaya Yoga.

The first two Yogas are common to men and animals, the next two are possessed by heaven-

ly beings, the other next two by Sadhus having knowledge of 16 purvas and the last is secured by a soul in the way when it migrates after death.

### IX.—*MOKSHA-LIBERATION.*

Liberation is the living of soul in its own form when all its actions owing to envelopments of knowledge etc. have been destroyed.

Liberation is the nature of soul. There is the relation of subject and attribute between soul and Siddha. The ascertainment of the form of a Siddha is also to seek a way to salvation.

The form of a Siddha is ascertained in nine ways.

1. Satya Prarupan. 2. Dravya Praman.
3. Kshetra. 4. Sparshana. 5. Kala. 6. Untur.
7. Bhag. 8. Bhava. 9. Alpahutwa.

Each of these 9 forms is elaborately explained in books on Jainism. I therefore purposefully refrain from describing them here for fear of space.

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१. सत्यप्ररूपण, २. द्रव्यप्रमाण, ३. क्षेत्र, ४. स्पर्शना, ५. काल,  
६. अन्तर, ७. भाग, ८. भाव, ९. अल्पबहुत्व ।

## CHAPTER II.

### ARHATS OR TIRTHANKARAS.

The exalted souls that have attained Godhood while dwelling in their mortal tabernacles by the predominance of their spiritual greatness and the total annihilation of their past Karmas and their widely stretching tentacles of effects, are called Arhats, the destroyers of ignorance, or Tirthankaras, the spiritual steersmen of the destinies of mankind. The birth of a Tirthankar or his attainment of Godhood is not an outcome of chance but a well-ordained event that has for immense periods of time been in silent evolution. Intense, unceasing, persistent, patient and arduous endeavours spread over thousands, nay millions of past lives, a would-be Arhat must be making to attain this goal. He must be scraping off scale after scale of his sins, throwing off veil after veil of his darkness, unravelling skein after skein of the tangled effects of his Karma, advancing step by step after repeated set-backs and reverses towards inexhaustible treasures of spirituality and scaling rung by rung the steep ladder of Enlightenment. The process, complicated and protracted as it is, involves in its course

a slow and silent evolution of all spiritual, moral, intellectual and physical potentialities. The very tendencies of the physical body have to be moulded so as to build a body fit for the indwelling of a Tirthankara's soul. A most rigid performance of duties towards the seven classes of holy beings as described in the Jain scriptures, a most uncompromising practice of the teachings of the previous Arhats, a highly rigorous course of moral discipline culminating in the evolution of an ideal character, a persistent and unceasing performance of the prescribed five great vows coupled with the severest ordeals of purificatory rites which purge the mind of the slightest trace of a vicious feeling and subjects the body to repeated baptisms of rigorous austerities and fasts, an unstinted distribution of charity, an unflinching devotion to the spiritual preceptor and his holy teachings, an uninterrupted accumulation of brighter and newer truths and a life of perfect benevolence to all beings, are some of the preliminaries for the attainment of the birth which culminates in the final emancipation from the trammels of the Sansara, and the attainment of Godhood. From his very birth, a Tirthankar is endowed



with internal greatness which, after the period of his enlightenment, multiplies thousandfold and the whole universe, terrestrial and celestial, outpours its love, reverence and fealty in many a varied form. The distinguishing characteristics of a Tirthankar are (1) his endowments which are principally twelve but which, with their subdivisions, are many and (2) his immunity from eighteen kinds of earthly blemishes. The endowments referred to are :—

1. Knowledge of truths that endure through all time—past, present and future.

2. Greatness of speech which is characterised by thirty four distinguishing merits such as purity, lucidity, refinement, depth of sound, harmony, simplicity, musicality, high internal significance, absence of contradiction, unambiguity, faultlessness, effectiveness, verbal arrangement, appropriateness to time and place, accuracy, relevancy ; it is reverential towards spiritual subjects, explanatory of the subject to be discussed, sweet, harmonious, justly eulogistic of deserving beings, unprejudicial, unfrivolous, instinct with virtue and wisdom, highly grammatical, picturesque, marvellous, energetic, easy

and flowing, descriptive of many subjects, well worded and phrased, untiresome and successful in proving the right point.

3. Peculiarities of physical characteristics evident from the birth. These are :—

(i) The body of the Tirthankara is excellently formed. It emits fragrance and is free from all ailments and such unclean things as perspiration, excreta etc.

(ii) His breathing has the aroma of a lotus flower.

(iii) His flesh and blood have the white appearance of a cow's milk.

(iv) His acts of taking meals and rest are invisible to a gross eye.

4. Miraculous effects which come to view when his fourfold envelopments of knowledge have disappeared. These are :—

(i) Although the place where the Tirthankara dwells and preaches does not extend more than a Yojan\* it can hold a congregation of millions of gods, men and other animals without overcrowding it.

(ii) Although he speaks a mixture of Magadhi dialect, all species of beings—gods, men and

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\* A Yojan is equal to 4 kos i. e., approximately 8 miles

animals—understand him in their own respective dialects and his voice is audible for a distance of a yojan.

(iii) A halo of light radiates behind his head and appears as it were a reflection of the sun. It shines in its own peculiar refulgence.

(iv) For a distance of twenty five and a half Yojans around him there is a perfect immunity from such diseases as fever etc.

(v) Nor is there in such a space any exhibition of ill-feeling nor (vi) any plague of mice etc., nor (vii) any epidemic nor (viii) any floods nor (ix) any failure of rains nor (x) any scarcity nor (xi) any fear arising from one's own wicked acts or those of others.

5. A number of heavenly and earthly phenomena indicative of the feelings of reverence, love and joy of celestial and earthly beings towards the Tirthankara when he has attained enlightenment.

The following list includes the remaining seven distinguishing endowments alluded to heretofore :—

1. The heavens show a circle of glorious light over the Tirthankara.

2. A Chamar is seen being held over him in the sky.

3. A white crystal-made seat is seen provided for him in the sky.

4. The heavens show three umbrellas being held over him.

5. A flag bejewelled with gems is seen in the sky.

6. When the Tirthankara walks, a gold lotus flower is seen being placed close to his foot by gods.

7. The floor of his dwelling place is spread over with immense quantities of gold and silver.

8. At this place he is seen as having four faces.

9. An Asoka tree is seen to protect him from the sun.

10. As he walks, thorns in the path turn down their points.

11. Trees bend down their boughs as it were in the act of offering their obeisance to him.

12. Divine kettle-drums are heard with their deep sounds reverberating the universe.

13. Cool and pleasing breezes blow around.

14. Birds fly around him in reverence.

15. The heavens pour down rains of scented water.

16. A shower of fine kinds of sweet flowers falls upon him from the sky.

17. Hair, beard, moustaches, and nail stay their functions of growing.

18. A crore of gods of four kinds stay in close proximity to him.

19. All the six seasons give up their unpleasant inclemencies and become pleasing and agreeable.

The eighteen blemishes or disadvantages from which the Tirthankara is entirely free are :—

1. Obstruction to unstinted distribution of alms. 2. Obstruction to unstinted ownership of things. 3. Obstruction to unstinted powers. 4. Obstruction to unstinted new enjoyments such as flowers, garlands etc. 5. Obstruction to unstinted daily enjoyments such as woman, apparels, garden etc. 6. Laughter 7. Attachment. 8. Aversion. 9. Sevenfold fear. 10. Disgust. 11. Grief. 12. Lust. 13. Affection. 14. Ignorance. 15. Sleep. 16. Desire. 17. Passion. 18. Animosity or anger.

When an Arhat is born he knows the time when he would go into initiation. A year before the arrival of this time, hosts of celestial beings wait upon him and request him to go into initiation for the good of the world. He accepts their request and by the time the appointed hour of initiation arrives he takes to giving in charity immense treasures of gold. With the permission of his parents if they are alive, if not, that of his family members, he takes the initiation but there is no teacher to initiate him. When the act of initiation is gone through, he sets in right earnest about wiping off all traces of sin, if any left, and performs extraordinarily severe austerities. When all obstructions that intervened between him and vision of pure glorious knowledge have been removed, he is face to face with all that is. Infinite knowledge, infinite vision, infinite wisdom, infinite power, infinite bliss are his possessions. For the spiritual upliftment of mankind, for the steermanship of the destinies of the living beings along the path of righteousness, for alleviation of the sufferings and miseries of people, the enlightened Tirthankara takes to preaching holy truths, glorious, transcendental,

sublime truths, with which he is face to face. To him the high and the low, the rich and the poor, the Brahman and the Chandala, are alike. A stone and a lump of gold have no difference to him. A woman and a blade of grass are alike worthy of his compassion. He is full of forgiveness, compassion, benevolence, humility. He is without greed, without pride, without desire, without ill-feeling, without vanity. He is possessed of simplicity, chastity, self-control, bravery, courage, fortitude, sobriety. He abstains from flesh, wine and all uneatables and is the very ocean of compassion. Let others be disposed hostilely against him but he is perpetually bent upon delivering them from the hideous pitfalls of the world. The Arhat is according to the Jains what God is to other religions and is possessed of all his attributes. While in body he is called the Arhat and when he has left it, he becomes a Siddha, one for ever liberated from the meshes of the Sansara to which he never returns. Some of the innumerable attributes assigned to the Arhat and the Siddha alike are:—

He is indestructible, glorious, incomprehen-

sible, immeasurable, primaeval. He is the Brahma, the Supreme Lord, the destroyer of Cupid, the Lord of Yogis, the knower of all mysteries, the manifold yet one, the quintessence of wisdom, the infinite and the ever immaculate.

In his aspect as Siddha, he is beyond old age, death, change, destruction, impurity, form, motion ; he is the quintessence of glory, the Lord, the highest Brahma, the supreme spirit, the unborn and the unbirthable, the very essence of truth, intelligence and bliss. Excepting the Arhat and the Siddha, there is no God according to the Jains. All time is split up into two big cycles, each with six distinct sections designated as Aras. These two cycles are called the Utsarpani (going upwards) and the Avsarpani (going downwards) from the fact that in the former, each of the six stages dividing it, is better than the one preceding it, and in the latter, the case is reverse. In each cycle 24 Arhats or Tirthankaras are born for the exaltation of righteousness and the spiritual upliftment of mankind. While they help in the spiritual evolution of the world, they leave alone the course of nature and the causes of Karmas



to work out their own effects. They neither create the world nor bring about its dissolution. It is the eternal forces of nature that manifest themselves by their combinations and permutations without any help from God or any Arhat or Siddha.

In the present Avsarpani cycle of the world, the following 24 Tirthankars were born—Shri Rishabhanath being the first and Shri Mahavir being the last.

1. Shri Rishabhanath. 2. Shri Ajitanath.
3. Shri Sambhavanath. 4. Shri Abhinandanath.
5. Shri Sumatinath. 6. Shri Padmaprabhu
7. Shri Supârshvanath. 8. Shri Chandraprabhu.
9. Shri Subidhinath or Shri Pushpadanta.
10. Shri Shitalnath. 11. Shri Srayansnath.
12. Shri Bâsupujya. 13. Shri Bimalnath.
14. Shri Anantnath. 15. Shri Dharmnath.
16. Shri Shantinath. 17. Shri Kunthanath.
18. Shri Arnath. 19. Shri Mallinath.
20. Shri Munisubrat. 21. Shri Naminath.
22. Shri Arishtnemi. 23. Shri Parshvanath and
24. Shri Mahavira Swami.

( १ ) श्री ऋषभनाथ.

( ३ ) श्री सम्भवनाथ.

( ५ ) श्री सुमतिनाथ.

( २ ) श्री अजितनाथ.

( ४ ) श्री अभिनन्दनाथ.

( ६ ) श्री पद्मप्रभु.

- (૭) શ્રી હૃપાર્થનાથ.
- (૮) શ્રી સુવિજિનાથ.
- (૧૧) શ્રી શ્રેયાંતનાથ.
- (૧૨) શ્રી વિમલનાથ.
- (૧૫) શ્રી ધર્મનાથ.
- (૧૭) શ્રી કુન્થુનાથ.
- (૧૯) શ્રી મહિનાથ.
- (૨૧) શ્રી નમિનાથ.
- (૨૨) શ્રી પાર્થનાથ.

- (૮) શ્રી ચન્દ્રપ્ર.
- (૧૦) શ્રી શીતલનાથ philosophical
- (૧૨) શ્રી વાસુપૂજ્ય. and not
- (૧૪) શ્રી અનન્તનાથ. can
- (૧૬) શ્રી શાન્તિનાથ.
- (૧૮) શ્રી અરનાથ.
- (૨૦) શ્રી મુનિસુવ્રત.
- (૨૨) શ્રી અરિષ્ટેનેમિ.
- (૨૪) શ્રી મહાવીર સ્વામિ.



જાનકી પુસ્તકાલય

## EAL OF A JAIN SADHU.

the orders of asceticism, a Jain Sâdhu severely alone by the peculiarities of his garments, demeanour and style of begging, not to mention his multifarious moral and spiritual attainments. He rigidly observes the prescribed five great vows and scrupulously carries out the instructions regulating the acceptance of food offerings which must be free from 45 impurities. He eats simply to maintain his body and character and does not indulge in it. He is warned not to keep with him any food, water etc. in the night lest he should be tempted to use them. Except hoarding spiritual truths he is not to keep any material substances with him. Neither grain, nor money, nor gold, nor silver, nor any diamond is ever permitted to be possessed by him. He is required to be free from hatred, to be of a serene and genial temper, to preach the holy and lofty truths of the Jain philosophy and to help in the spiritual upliftment of mankind. Study of such subjects as astrology, political economy, medicine etc., is forbidden to him as it tends to injuriously affect the acquisition of spiritual knowledge. The Sâdhu's sphere is to

study and preach religious and philosophical subjects tending to spiritual pursuits and not any secular science which worldly people can learn themselves. The five great vows or rules of conduct which the Sâdhu is to strictly observe are :—

1. Vow of abstaining from causing injury. 2. Vow of truth speaking. 3. Vow of accepting such offerings as become a Sadhu with the offerer's permission. 4. Vow of celibacy or chastity and 5. Vow of relinquishing desire for all kinds of property belonging to others.

His garments consist of two long pieces of yellow coloured cloth one covering the lower parts and other, the upper parts of the body in a decent fashion leaving the head uncovered. As accessories to the garments are a wooden jar, a bowl to contain food and water offered to him and a heavy tuft of twisted thread attached to a handle held in the armpit. In the case of Sadhu belonging to the Dhûndhia sect of the Jains, the cloth of the garments is undyed, and a mouth cover made up of a strip of cloth is an extra appendage. His demeanour consists of a slow and cautious gait with his head bent down

and the eyes busy in seeing that no worm or created form of life is crushed by his feet. He is not a professional beggar but a mendicant who begs only at selected places and accepts a very little food if found free from 45 impurities forbidden by his religion.

The first vow involves an entire abstinence from causing injury to any kind of sentient beings which live on earth, in water, light, fire, wind and vegetables.

The second vow requires a Sâdhu to speak only such words as are pleasing, beneficial and true. Language that hurts others' feelings and does no good, is to be eschewed.

The third vow insists upon taking only proper offerings with the permission of the offerer. Permission means consent, order or direction of owner, any other living being concerned, a Tirthankar and the Guru.

1. Wood, stone, grass etc., should not be taken without the permission of one to whom they belong. They refer to the consent of the owner. 2. The gift of a sheep, a goat, a cow, etc. does not authorise the owner to give away their bodies which cannot be sold. This

refers to the consent of the souls of these animals.

3. There are certain things which have been forbidden as offerings by the Arhats. None of these things is to be accepted though offered with the full consent of the owner. This refers to the direction of the Tirthankara. 4. There are certain things not forbidden by the Arhats and offered by the owner, which are not to be taken without the permission of the Guru. This refers to the consent and direction of the Guru. The third vow deals effectively with theft in all its various forms. The fourth vow inculcates abandonment of sexual desires in all their forms. The fifth vow means a total relinquishment of one's desire for possessions. A man having nothing else than his body can be said to have attained the observance of this vow. It is the total eradication of the idea of one's possession in respect to all kinds of objects, which has to be attained to in order to answer the requirement of this rule. Each of these five vows is associated with five auxiliary regulations which have as well to be taken into consideration in observing them. The five auxiliaries of the first vow are:—

1. The total withdrawal of mind from all

acts of wickedness. Mere outward abstinence from a wicked act is not sufficient.

2. Offerings of eatables should be taken only when they are free from the 45 impurities forbidden.

3. The act of carefully seeing and cleaning things before they are taken. When something is to be placed on the ground, the ground should be carefully examined so as to avoid any living form being killed or hurt.

4. The act of carefully examining, at least, two yards of the ground in front at the time of walking. The Sâdhu should keep his head low at the time of walking.

5. The Sâdhu should take offerings of food and water only from a place which is in light and not in darkness so as to avoid all unseen contingencies.

The five auxiliaries of the second vow are:—

1. Abstinence from indulging in laughter or ridicule, as it leads to hurting others' feelings and causing a quarrel.

2. Giving up greed, as it leads to false speaking.

3. Giving up fear, as a man in fear is likely to tell a lie.

4. Giving up anger which, in its tumultuous outburst, overleaps the bounds of truth speaking.

5. First thinking and then acting. A man who acts without thinking over a matter, is rash and does not care to stick to truth speaking.

The five auxiliaries of the third vow are:—

1. A Sâdhu should first take the permission of the owner before he occupies a house.

2. He should repeat the act of taking permission from time to time, as it is likely that the owner has withdrawn his consent or that he does not like his house to be occupied when the Sâdhu has fallen ill and the house is affected by his disease.

3. The Sâdhu should restrict the permission to a limited space of the ground to be occupied, as the permission does not mean the occupation of unlimited space.

4. If a Sâdhu occupy a house already occupied by a brother Sadhu, he should take latter's permission before staying there.



5. The disciple of a Sâdhu should use food and water only after taking permission of his teacher.

The five auxiliaries of the fourth vow are :—

1. The Sâdhu should not occupy a room, separated only by a wall from the house in which a woman lives, or where there is her picture or where there is a sexless being or where there is any female animal such as a cow, a buffalo, a mare, a goat a sheep or where there is heard the sound of a woman's ornaments or any lust-exciting sound.

2. The Sâdhu should not talk to a lustful woman nor should he talk of a woman's residence, caste, family, dress, affection, ornaments etc. because a man talking to a lustful woman or on these subjects is likely to be excited by lust.

3. After his initiation the Sâdhu should not remember his previous acts of enjoyments with his wife, as such a memory is likely to foment the fire of lust.

4. The Sâdhu should not intentionally look at the person of a woman, her face, eyes, breasts, thighs, lips &c, nor should he think of them.

If he unintentionally sees any of these things he incurs no sin as his will was not associated with the act. Nor should a Sâdhu bestow graces upon his own body by such things as sandal painting, baths, scents, cleaning of teeth, cutting of nails, combing of hair etc. These acts are likely to induce sexual appetite more especially when a woman is near.

5. The Sâdhu should not eat much of sweets or preparations made with butter, ghee etc., nor should he eat too much of tasteless and dry food as both these foods are likely to produce sickness. The first kind of food may produce lascivorous feeling. The rule regulating the eating of food is that one should consider his stomach divided into six portions, three of which are to be satisfied with food, two with water and one to be left empty so that he may breathe freely.

The five auxiliaries of the fifth vow are :—

Giving up satiety in respect to the five sense enjoyments *i. e.* touch, taste, smell, seeing and hearing.

A Sâdhu who observes these above mentioned five vows with their 25 auxiliary regulations is a real Jain Sâdhu. The more

detailed courses of duties prescribed for a Sadhu consist of two groups of 70 directions each called Charan Sattari and Karan Sattari. The details of Charan Sattari are :—

- I. Observance of five great vows.
- II. Practising ten kinds of moral virtues.
- III. Exercising seventeen kinds of restraints.
- IV. Ten kinds of Vaiyavrityas or acts of showing regard and consideration to ten orders of holy beings.
- V. Practising nine kinds of chastity.
- VI. Trio of knowledge, faith and practice.
- VII. Practising twelve kinds of Tapas or austerities.
- VIII. Exercising four kinds of control over feelings such as anger etc.

Each of these classes may thus briefly be noted:-

- I. The five great vows have already been described.
- II. The ten moral virtues of which practice is recommended consist of :—

(1) Forgiveness which should always be exercised. No feeling of anger should ever be

shown even if one has used improper and insulting language towards a Sâdhu.

- (2) Absence of pride *i. e.*, humility.
- (3) Absence of evil in thought, word and act.
- (4) Relinquishment of greed and attachment externally and internally.
- (5) Abstinence from uneatables.
- (6) Self-control which checks evil tendencies.
- (7) Truthfulness and giving up falsehood.
- (8) Purity of mind.
- (9) Immunity from property or riches.
- (10) Chastity which is of nine forms.

III. The 17 restraints are :—

1-9 Abstaining from causing injury to 9 forms of life—life in earth, water, fire, wind and vegetables and beings with two, three, four and five sense organs. The idea of doing evil to these beings should be avoided in thought, word and act. Efforts should also be made to advise others to avoid this evil.

(10) Abstinence from keeping in possession such material or lifeless things as may interfere with moral restraints such as flesh, wine, gold, pearls, &c., &c.

(11) Using only such places for the purpose of sitting, sleeping or walking as are free from all forms of life. Eyes should carefully be used in this search.

(12) Giving advice to persons either a Sadhu or a householder to adhere to the right path if he has strayed from it.

(13) Sweeping or cleaning the ground before placing any article on it or sitting or sleeping on it or using it in any other way.

(14) Throwing water, rice, cloth, etc. which contains minute animalcules in a place where there is no organic life.

(15) Mental control which requires giving up grudge, jealousy and pride and devoting the mind to spiritual pursuits or contemplation.

(16) Giving up the use of bitter and painful language and speaking only truthful and agreeable words.

(17) Devoting one's body to the performance of duties which must need be done. Unnecessary time should not be given to such performance.

IV. The ten kinds of the Vaiyavrityas are :—

Helping and supporting the following ten classes of persons with the proper supplies of food, water, cloth, utensils, house etc.,

1. Preceptor (2). Teacher or master (3) Ascetic (4) Disciple newly initiated (5) Any sick Sadhu (6) A Sadhu who has saved a man from falling from his path (7) Any brother Sadhu (8) A Sadhu who preaches to Sadhus and householders &c. (9) A number of Sadhus of the same order. (10) Followers of the same preceptor.

V. The nine forms of chastity are :—

1. The Sadhu should not stay in a place where there are women, animals or eunuchs.

2. The Sadhu should not preach to a woman who is alone or should not talk of women because this is likely to excite lustful feelings.

3. The Sadhu should not share a seat with a woman nor should he use such a seat until one has left it for an hour or so, as this is likely to bring the memory of women.

4. The Sadhu should not look at the different parts of a woman's body such as face, nose, eyes, lips, breasts, thighs. etc. Nor should he think of them as it promotes amorous feelings.

5. The Sadhu should not stay where only a wall or a thin partition separates his seat from a place where man and women are indulging in pleasure and the sound of their activity is heard.

6. The Sadhu should not think of sexual pleasures which he indulged in before his initiation.

7. He should not eat food such as milk, curds, sweets &c. which promote lust.

8. He should not eat too much even the plain food offered in charity as this will make him sick.

9. He should not bedeck his body by painting, scenting &c ; nor should he care for his teeth, nails, hair etc.

VI. Now the trio of knowledge, Darshan and Charita is thus explained.

1. Knowledge is that which gives a right idea of a thing. It comes into full play when its envelopes are removed by the study of scriptures.

2. Darshana is having a firm faith in the nine catagories of Jiva, Ajiva etc. prescribed in the Jain shastras.

3. Châritra is acting in conformity with the light of knowledge and help of faith which have already been described. It is of two kinds, one meant for Sadhus and the other, for householders.

VII. The twelve kinds of austerities are :—

1. Keeping fasts. 2. Eating little 3. Practising several kinds of restraints. 4. Abstaining from such food as milk, curds, ghee, oil, sweetmeat. 5. Practising physical mortifications of various kinds. 6. Restraining the five senses from their sense objects. 7. Repentance which means confessing one's faults or misdoings to his Guru and receiving punishment for them and then pledging oneself not to repeat those evil acts. 8. Showing respect to one superior to himself. 9. Entertaining feelings of love towards 10 classes of holy persons already alluded to. 10. Studying, and teaching others. 11. Reciting religious books. 12. Undergoing the ordeal of separation from one's teachers, and living alone.



VIII. The four controls are those relating to anger, pride, attachment and greed.

All these combined number 70 and are duties to be performed daily.

The combination of Karan Sattai consists of the following 70 parts.

1. Pindavishuddhi which means that a Sadhu should accept food, seat, cloth and utensils which are free from 42 impurities forbidden.

II. Five restraints which are :—

1. Regarding walking. A sadhu should walk only when it is necessary for him to do so. He should pass through the main roads lighted by the sun and free from insects and where men and women do not shove each other. He should look beyond carefully for about 2 yards to avoid killing or injuring any animal life.

2. Relating to utterance. A Sadhu should always speak agreeable and truthful words. His language should not be frivolous, scandalous or injurious to the feelings of others.

3. Relating to food which should be taken only when it is free from 45 forbidden impurities.

4. Placing down or taking up articles such as cloth, jar, etc., after carefully seeing the ground with the eyes.

5. Throwing such dirty things as excreta, spittle, dross, a polluted cloth, grain, water etc., in a place which is free from worms etc.

### III. The twelve Bhavanas are :---

1. Having subdued greed and egoism, and having purified the intellect, the Sadhu should always have an idea of the transitoriness of the world. The body is like a bubble in the water and the life in the body is fickle and moving like the cloth of a flag. The youth of a man is as restless as the ear of an elephant. The idea of lordship is like a dream which is and is not. The riches are as unsteady as the lightning. The Sadhu should hold such views and never be affected by grief over the severest of personal losses.

2. The Sadhu should have the perpetual idea of the helplessness of man present before his eye. Death has snatched away the mightiest of kings and warriors of the world. The greatest scholars, scientists, philosophers and poets have at last to go away. In the eternal efflux of time

all those who are, are irresistably swept away. Such is the impermanence of the world.

3. The Sadhu should have a perpetual desire to get rid of the Sansara and obtain liberation. The net of Sansara is widespread and all pervading. It binds high and low, rich and poor, great and small. Many are the sufferings and miseries sustained by men yet they seem attached to them and thus make the knot of their Karmas more complicated. The aim should be to unravel this skein of the effects of Karmas and to attain liberation.

4. The Sadhu should have a clear idea of the solitude of the soul. It is born (assumes body) alone and passes away alone. Friends and relatives gather around him in the Sansara but it is only by the merits of individual Karmas that a man rises or falls. He should therefore give up all false ideas of the world and have recourse to the path of virtue so that he may have salvation.

5. As the soul leaves the body at the time of death, it is evident that it is something separate from the body. It being so, it is needless to rub the body with various sorts of scented oils. No anger should be shown even if

one hits the body in assault. A man who has such toleration and command over his mind is not stricken with grief when his friends or relatives die.

6. The Sadhu should regard the body as impure and should not therefore be attached to it. Is it not amply evident that every sweet and flavoury food a man eats, is turned into nightsoil in the body? Let the body be washed with hundreds of jars of water and painted with the sweetest of scents, yet it is never pure as it contains within it quantities of rubbish and filth.

7. The Sadhu should have a clear idea of virtue and vice. Effects of good and evil actions reach the soul through the mind, speech and body. Kindly feelings towards all creatures, respect towards men superior to oneself, due consideration towards one's disciple and compassion towards those in distress, make a man virtuous and he earns 45 kinds of merits. A man on the other hand, addicted to 5 kinds of falsehood, 16 kinds of extremes of undesirable feelings, five kinds of sense enjoyments and Raudra and Arta Dhyan is a vicious man and he gathers 82 kinds of evils. He who is piously

devoted towards the all knowing Arhats and the Guru, practises truths preached in the twelve Angas and four kinds of injunctions, and speaks true and kind words, earns virtue. He who speaks ill of the followers the Guru, the holy instructions, the virtuous & preaches as false or fanciful doctrines, acquires only evil. A man who duly worships the passionless Arhats, shows consideration and regard towards Sadhus, and saves his body from evil practices earns virtue. A man who eats flesh, drinks wine, kills animals, practices gambling and commits theft and adultery, acquires evil. The man who has a clear idea of the working of these various effects abandons evil and attains happiness.

8. The stopping of the flow of effects of Karmas is called Samvar. It is of two kinds. Partial Samvar and total Samvar. The total Samvar is attained only by one who has attained pure knowledge while the partial Samvar can be acquired by checking some effects of Asrava—the flow of effects. The Sadhu should subdue anger by forbearance, pride by humility, duplicity by sincerity, greed by contentment, the sense objects by the control of the senses. Such a man attains the Supreme.

9. The breaking asunder of the bondages of the Sansara is Nirjara which is of two kinds—Sakama (purposeful) and Akama (purposeless) Nirjara. The Sakama Nirjara is attained by a serene tempered Sadhu while the Akama one is obtained by all other beings. A Sadhu, by the fire of his unceasing performance of austerities, attains the Sakama Nirjara but other beings such as having only one or two senses attain Akama Nirjara by constantly undergoing troubles and sufferings without having the knowledge of truths.

10. A proper understanding of the form and situation of the universe is also a necessary requisite. According to the Jain works, the universe is in the form of a man who stands dressed in a loose tunic with both his hands resting on the waist. The universe is full of six kinds of material substances and is characterised by three states of birth, death and continuity. It is without beginning and without end and has not been created by any one. Its three divisions are upper regions, lower regions and oblique regions. All beings and material objects are contained in it. Beyond is space called

'Aloka' by the Jains. In the lower regions there are seven substrata one upon the other. These regions are inhabited by the denizens of the hell and somewhere by a species of semi-celestial beings. In the oblique regions live men, animals and semi-celestial beings. The upper regions are inhabited by gods. The earth the sun, the moon, the planets, the constellations, the stars, the sky, the heaven are all contained in the universe.

11. The Sadhu should endeavour to acquire spiritual knowledge. Innumerable are the souls that wander about unguided on the earth, in water, fire, wind, and vegetables, because of the darkness resulting from their evildeeds. It is in the first place difficult to be born in the Aryavarta in a high family with a body free from diseases and blessed with a fortune and the pleasures of dominion, it is then more difficult to have the advantage of listening to the teachings of Arhats which liberate a man from the Sansara. If a man were to act upon them he would never pass through multitudes of lives bewildered in darkness but would be free. It is all through the right understanding that such a blessing is obtained.

12. The twelvth relates to a firm belief in the fact that Arhat alone is the preacher of virtue and right knowledge which liberates man from the meshes of the Sansara.

IV. The twelve Pratimas or fasts. The first seven fasts extend progressively from one month to seven months. The eighth, ninth and tenth fasts extend to 7 days and nights each. The eleventh fast is only of one day and one night's duration and the twelveth is only of one night's duration. The Sadhu who undergoes all these twelve fasts, possesses a body of adamantine bones, indomitable will which despises pleasure and pain, great virility and right feelings. These fasts are undertaken by the direction of a competent Guru or one thoroughly conversant with the subject. The observance of these fasts is accompanied with the observance of their subsidiary practices extending over an equal duration of time. In the rainy season the first seven fasts are not undertaken nor their subsidiary observances. The first two fasts are observed in one year, the third in one year, the fourth in one year, the fifth, sixth and seventh are observed in one year with another year for the observance



of their subsidiary practices. In this way nine years are required for the observance of first seven fasts. The word of one who observes these fasts and thus acquires insight into the knowledge of his last ten births always turns true. It therefore behoves such a Sadhu to preach for benefit of others.

V. The five restraints refer to the control of the five senses of touch, taste, smell, seeing and hearing.

VI. The 25 Pratilekhanas are well known among the Jain Sadhus and need not be mentioned here.

VII. The three acts of control refer to the subdual of the mind, the speech and the body. The mind, the speech and the body should be withdrawn from evil activities and devoted to right ones. The subdual of mind is of three kinds. The subdual of the tongue is twofold. The first prohibits even giving of hints with the help of changes in the face, eyes, eyebrows, motion of fingers etc., etc. Giving such hints is equivalent to speaking and is therefore discouraged. The second restricts speaking to a measured extent and that too with the cover

of a piece of cloth over the mouth so as to avoid spitting or causing any injury to the minute forms of life in the air. The bodily restraint too is of two kinds, one requiring the Sadhu to regulate all his bodily acts by the injunctions of the Shastras, and the other requiring him to observe certain abstinences in time of emergencies.

VIII. The four Abhigrahas or regulations relate to Dravyas (Realities), Time, Place and condition.

The enumeration of the Karan Sattari, combination of 70 directions, intended for performance when occasion arises is thus briefly summed up.

4. Pindavishuddhi—Purities relating to food, bed, cloth and utensils.

5. Sumiti—restraints.

12. Bhavanas—feelings.

12. Pratimas—fasts or austerities.

5. Sense-controls.

25. Pratilekhnas.

3. Restraints of mind, speech and body.

4. Abhigrahas or regulations.

Such are the rigid observance prescribed for a Jain Sadhu. The question may easily arise whether it is possible to find any Sadhu who faithfully carries out all these instructions and adheres to all these practices. The answer is simple. The ideal takes no notice of the actuality. The conception is as grand and imposing as it is elaborate and complete with all its details. It is permitted to every Sadhu to climb up to the supreme happiness attached to it. Even an approximation to the ideal makes a man perfect and brings out all that is great and noble in him. It is the pious and earnest ambition of every Sadhu to reach the ideal and if he fails in one life, he has a promise of a thousand lives before him to realise his hope. Blessed, indeed, must be the Sadhu, one in a million, who approaches even the neighbourhood of this noble ideal before which the sordid, selfish and puny interests of the wordly life, shrink back ashamed. The followers of other religions will note with wonder the wealth of details with which moral virtue and disciplinary measures have been put down in the elaboration of the ideal.

Reverence, three times reverence with mind, speech and body, be to such a Sadhu who having cast off the dross of his body, having widened his mental horizon, having evolved his moral faculties, having dug deep into the spiritual depths, has reached the summit to which the actualisation of this ideal transports—the summit where there is perennial joy, eternal happiness, never ending bliss.

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### The ideal of a Jain householder.

Blessed, indeed, is the householder who carries out all the instructions laid down in the Jain scriptures regarding the regulation of his daily life and conduct. A higher code of morality is impossible to conceive. Under twelve general regulations for conduct, all that is conceivable in ethics has been put down. With a wealth of details and an exquisite minuteness of classification which characterise all writings of the Jains, twelve duties with their auxiliary acts of abstinence have been prescribed for a householder. As a part of his religion he is required to abstain from all thoughts and acts of injury to all living beings, to avoid falsehood and theft in all their various forms, to wean himself off all sexual appetites and sordid feeling born of an innate desire for possession, to forsake all sense enjoyments, to abandon all wrong acts, to restrict his desire in general and for fixed periods for travelings, to strictly observe his daily devotional acts and periodical fasts and to show a genuine and sincere hospitality to all uninvited and unexpected guests that come to him.

The predominant note that dominates the whole body of prescribed code of duties is

non-injury to all sentient beings and an uncompromising series of self-denials involved in the practice of this main duty. The view from which a Jain looks at the world and its variegated phenomena is based on the sublimest code of morality and the loftiest truths of philosophy which is not a jargon of hollow and imposing words and fancy woven dogmas but a kind and loving foster mother of science which would evolve and expand under her motherly caresses. Great, thrice great, indeed, are the holy sages who have elaborated such codes of morality for the guidance of frail humanity.

There are two sets of rules prescribed for regulating the life and conduct of Sadhus and householders. The rules for the house-holders are mainly twelve : —

1. Act of non-injury to life. It has two aspects. The one aims at showing compassion towards living beings and protecting them from injury or destruction. This rule requires a man to regard all beings as dear as his own life and treat them with all possible consideration.

The other aspect concerns one's own spiritual purification. Considering that he is an heir

to a lofty and pure soul and that it has been clouded by the dust of Karmas, one should set about doing right actions. Among the several methods of spiritual improvement, the entertainment of the feeling of compassion towards all kinds of living beings that are visible, that move and creep, mankind and animals, and never to think of hurting or killing them is one, and that one very important.

I. The act of injury or slaughter has four forms :—

(a) Performing acts that have been forbidden, for instance, roasting wholesale any fruit.

(b) Doing rash acts through a feeling of one's own pride, as rashly running etc, just like a horse.

(c) Killing a sentient being with an intense desire to promote one's enjoyment, as shooting a bird in order to eat it etc.

(d) Inadvertent acts of killing such as killing little animals etc in the act of grinding corn or cooking etc.

All living forms are divided into Sthavar (or material objects) and animals. They

are divided into gross and subtle species. The subtle species includes forms of life in earth, water, fire, air and vegetables, and the gross species includes all animals having two, three, four and five sense organs. These two species comprise all forms of life. A Sadhu is required to protect all of them and hence he must have a full measure of compassion. It is well-nigh impossible for a householder to protect the subtle species, for in cooking etc., he is obliged to hurt such beings. The half of the responsibility is thus gone. As regards the other half which refers to showing compassion to animals, it may be said that this act has two forms, intentional and unintentional acts of injury or destruction. A householder cannot guard himself against unintentional acts of injury or destruction; hence his full responsibility has dwindled down to a quarter. The intentional act has also two aspects hurting or killing guilty animals and hurting or killing innocent beings.

A householder cannot thoroughly manage to keep himself from the first aspect, for instance, when a thief is running away with his property, an owner cannot restrain himself from beating



him. A man is obliged to kill a lion or a wolf which rushes to devour him. This cuts off the quarter of responsibility to only a half of it.

The acts of injuring guilty beings has also two aspects; one deals with cases of injuring innocent animals such as a horse, a bullock etc. yoked to the carriage in which he drives. It is well known that such animals are innocent yet a householder is obliged to hurt them.

This also takes away one half of the half of a quarter responsibility that was left. Now only the other one half of it is left which is meant for a householder, which means that he ought to carefully abstain from intentional acts of injury to innocent animals.

To make the comments more intelligible, the idea of full responsibility alluded to, may be represented by 20 scales of a measure. The Sadhu should carry out the vow of non-injury throughout these 20 scales while what a householder is expected to do is to observe this vow only in regard to  $1\frac{1}{4}$  scale of this measure.

In regard to intentional acts of injury to living beings, a householder is warned to make

every effort to avoid the emergency. For instance, when using wood to burn it he should see that it is not an old rotten-stuff full of animal life and that he should carefully shake it off before using it. He should keep such substances as oil, ghee, sweetmeat, &c., well covered so as to avoid life forms falling into them. He should use only fresh produced corn, not old one. He should filter water etc. before using it.

With the first vow covered by rule one, are associated five evils which should be avoided. These evils are :—

1. Acts of cruelly beating animals such as a cow, a horse &c, in driving them, prompted by feelings of anger, strength or pride.
2. Acts of closely tying with strong ropes animals such as a cow, a bullock &c. They sometimes die by the hardship or are sometimes burnt up when there is a fire.
3. Acts of piercing the ears, nose &c of an animal and putting a ring &c. into them.
4. Act of heavily loading animals. Animals should always be loaded light.
5. Act of starving animals such as giving

scanty fodder to them or giving it after proper times.

A householder should take his meals after all his servants and animals have taken theirs.

II.—The second vow is giving up gross falsehood because false speaking leads to infamy, disgrace &c. &c.

False speaking has two aspects :—

1. Gross falsehood is knowingly or unknowingly speaking untruth.

2. Speaking untruth prompted by anger, malice, or trying to obstinately conceal the real meaning of a text.

Much care should be taken in carrying out this vow as it is a very important duty and embraces a very large sphere of responsibility. Other vows involve responsibility only in respect to one particular act but this one concerns all the daily concerns of life. The violation of this vow is calculated to spoil the whole character.

The five main divisions of this duty or vow are :—

(a) Misrepresentation about the qualities or defects of an unmarried girl. Suppose a girl is to be married and the wouldbe husband inquires from a man as to what kind of girl she is, and the man out of malice tells him that she has many defects where, in fact, she has so many virtues, or out of attachment tells him that she has many virtues whereas she has so many defects, the man tells a lie which falls under this head. False speaking of this nature about all biped animals come under this head.

(b) Misrepresentation about the qualities or defects of quadrupeds such as an elephant, a horse, a bullock, a cow, a buffalo &c.

(c) Misappropriation of property.

(d) Breach of trust such as refusing to give back what has been entrusted to a man, saying it was never entrusted to him.

(e) False evidence.

The five evils to be avoided in connection with this vow are :—

1. Rash speaking or scandalising others such as libel or defamation.

2. False reports. For instance, a number

of men are consulting together when a man reports about them to be hatching a conspiracy and gets them punished.

3. Betrayal of secrecy.

Suppose a woman has told a man her secret and the man makes it public, the likelihood is that the woman will commit suicide or will have recourse to some other dangerous act in order to hide her shame.

4. Imparting false instructions or misleading others either by quackery or teaching obscene books.

5. Forgery or falsification of accounts.

III.—Act of abstaining from all forms of thefts.

The gross forms of theft are dacoity, robbery, extortion &c. This has two forms, one gross and other subtle, which latter means abstaining from pleasures &c.

The elements of theft are four :—

(1) Taking a thing without the permission of its owner.

(2) Taking away comforts of or disturbing sentient beings as plucking a flower, a fruit, etc. or

piercing or hurting a goat, a cow etc. because no consent of these animals has been secured in taking away their comforts.

(3) Taking or accepting things forbidden by Tirthankars, for instance, taking of forbidden food by Sadhus or eating of uneatables by householders.

(4) Taking any food etc. without the permission of a Guru. A disciple should not take his food without asking permission of his Guru.

All these four forms of theft are avoided by a Sadhu. The householder can only avoid the first form and this he should observe very carefully.

The five evils to be avoided in connection with this vow are :—

- (1) Taking or keeping stolen property.
- (2) Abetment of theft.
- (3) Adulteration of food stuffs or other stuffs.
- (4) Disobedience of State Orders.
- (5) Keeping and using false weights.

IV.—Act of abstaining from sexual appetites.

It has two forms :— One committing the act of adultery &c. and the other of even thinking about such an act.

The five evils to be avoided in this connection are :—

(1) Indulging in sexual intercourse with an unmarried girl or a widow.

(2) Prostitution—intercourse with a hired woman or a prostitute.

(3) Using indecent or lascivious gestures indicative of a sexual desire towards a woman or practising masturbation or having recourse to other similar unclean habits. Neither kissing nor embraces etc. are encouraged as they excite lust.

4. Marrying others' girls or sons for fame when one has none of his own to marry.

5. Intense love for another's wife or using stimulants for the purpose of sexual intercourse.

V.—Parigrah Vrita :—Abstinence from a desire for possession.

It is of two kinds :—

Desire for material objects and desire simply in the form of feelings. The latter are

14, namely laughter, love, dis-like, fear, grief, disgust, anger, pride, attachment, greed, desire to be a woman, desire to be a man, desire to be a eunuch, and falsehood. These 14 make the internal knot. Absence of self control produces desire which is insatiable and from it spring up bondages of karma.

Desire ought to be eradicated. A man who has keen desires and can not observe this act of absolute abstinence from possessions, is recommended to lead the life of a householder and to limit his desires for possessions (material objects) in the following 9 ways:—

(1) Limiting the desire for possession of wealth which consists of :—

(a) Things which are sold by counting such as cocoanuts etc.,

(b) Things which are sold by weight such as jaggery etc.,

(c) Things which are sold by test such as gold, silver, precious stones, etc., and

(d) Things which are sold by measure such as milk etc.



2. Limiting the desire for possession of all kinds of grains such as wheat, Jwar, Bajra, Barley, Moong, Moth, Urad, Boont, Bora, Matar, Tuar, Kisari, Kodrava &c., also such as Jira, etc.

3. Limiting the desire for possessing fields and gardens. They are of 3 kinds i. e., those which are irrigated by rains, those by well or canal water and those by both.

4. Limiting the desire for possession of immoveable property such as a house, a market &c. These are of three kinds—huts, tall houses and moderately tall houses.

5. Limiting the desire for possession of coined and uncoined silver.

6. Limiting the desire for possession of coined and uncoined gold.

7. Limiting the desire for possession of other metals and their utensils.

8. Limiting the desire for possession of keeping bipeds such as agents and servants.

9. Limiting the desire for possession of keeping quadrupeds such as cows, buffaloes &c.

A man is required to restrict his desires to the possession of above things to a certain measure or limit, and if he fortunately gets more than the budgetted quantity he should utilize his excess acquisitions in a charitable way but he should be contented if he gets only what he fixes.

The five evils of this vow to be avoided are :—

1. Transgression of the limit fixed for riches and grains.
2. Transgression of the limit fixed for land and property
3. Transgression of the limit fixed for gold and silver.
4. Transgression of the limit fixed for base metals such as copper, brass &c.
5. Transgression of the limit fixed for bipeds and quadrupeds.

The vows VI, VII and VIII are promotive of the objects of the first five vows, and hence they are called Guna Vritas.

VI.—The sixth vow relates to travelling and the limits of distance to be travelled in one or other of the directions. The directions are 10 namely, North, South, East, West, North-East, North-West, South-East, South-West, upwards

and downwards. This Vrita has two aspects one relating to the practical world, namely personally going or sending a man to other places. The other deals with mental determination *i.e.*, thinking that the soul by itself is free from movements &c. and therefore one should have no desire to proceed in any direction. A man should fix limits as to how far he would go on sea in particular direction or directions and similarly how far on land and he should not exceed these limits. The five evils to be avoided in this connection are :—

1. Transgression of the fixed limit in climbing.
2. Transgression of the fixed limit in descending.
3. Transgression of the fixed limit in proceeding in oblique directions.
4. Transgression of limits fixed for going in two directions. Suppose a man has fixed the limit of 50 miles in one direction and of 100 miles in another, he should not go 150 miles in one direction.
5. Transgression of the fixed limit by forgetfulness. If a man exceed the fixed limit by forgetting his vow, he incurs sin.

VII.—Abstinence from new and usual enjoyments.

Under this vow, a man has to give up or limit eating or drinking things which have life-germs has to give up acts which involve injury to beings, or has to avoid taking uneatable things.

It has two aspects, one practical relating to giving up uneatables and desiring little to eat things which promote sense enjoyments. The second relates to the determination of such a mental attitude by pondering over religious instructions and philosophical truths.

A householder is required to take absolutely innocent food; if he can not do so, he should give up food having life-germs and even if this is impracticable, he should certainly give up 22 uneatables and 32 things having infinite life germs.

The 22 uneatables are :—

1. Fruits of banyan, 2. Pipal, and 3. Pilkhan trees. 4. Kathambar fruits and 5. Goolars. These fruits having innumerable living forms should be absolutely given up. 6. Wine. 7. Flesh, 8. Honey, and 9. Butter. Innumerable living forms are produced in these things

and besides they are lust exciting eatables. Of these, wine is most objectionable and should never be taken as it produces infinite misery and evil. 10. Ice; it is a concentrated mass of dead life germs of water. 11. Opium. 12. Hailstone. 13. Unbaked earth or mud. 14. Meals at night. 15. Any fruit having less pulp and more seeds as brinjal &c. 16. Achar or pickles more than three days old. 17. Corn that divides itself into two equal parts, such as gram &c. 18. Brinjals. 19. Very small fruits with seeds. 20. Any unknown fruit. 21. Food which has become rancid or putrid. 22. Vegetables which have countless life germs.

Vegetables having countless life-germs are of the following 32 varieties:—

1. All roots that grow underground
- 2 Surankand
- 3 Bajrkand
- 4 Green Haldi
- 5 Ginger
- 6 Haria
- 7 Kachur
- 8 Biralikand
- 9 Satavar creeper (drug)
- 10 Kunar
- 11 Thoharkand
- 12 Giloe
- 13 Lasan
- 14 Bamboo fruit
- 15 Carrots
- 16 Lana
- 17 Lohakand
- 18 Girmir
- 19 Tender leaves of any vegetables
- 20 Kaseru
- 21 Thegkand
- 22 Green Moth
- 23 Bark of lavan tree.
- 24 Khilodi
- 25 Amrit bel (creeper)
- 26 Muli
- 27 Bhumiruha
- 28 New

grown Bathua 28 Karuhar 29 Suyarvalli 30 Palak vegetables 31 Tender and green tamarind fruit before seeding 32 Potatoes, Rataloos, Pindaloos. Mainly speaking there are 32 species of vegetables full of infinite life-germs but there are many others also which are classed with these.†

The characteristic marks of the vegetables which have infinite life-germs are :—

Vegetables whose leaves, flowers and fruits have invisible veins, or such whose stems are rooted invisibly and which having been cut at roots can grow again, or those which have thick smooth leaves, or which have very tender leaves and fruits.

The 14 rules which should regulate the use of such things for a householder are :—

1. Giving up things having life germs.
2. Putting limit every day to the use of material objects such as utensils of metals, wood etc. and articles of food.
3. Giving up gradually ten such things as honey, flesh, butter, wine, milk, curd, ghee, oil, jaggery, and all kinds of dainties.

The first four should altogether be given up. Out of the last six, one is required to abstain from one or more every day.

4. Giving up the use of shoes &c; or such things should be used scantily.

5. The use of betels etc should be limited and they should not be chewed too much.

6. Limit as regards the use of clothes.

7. Limit as to the use of flowers. 8. Conveyances. 9. Beds, and 10. Oil, sandal, and other scents on the body. 11. Chastity and limiting sexual enjoyment 12. Restriction regarding travelling. 13. Restriction regarding baths. 14. Limit as to taking food, water, sweetmeats and betel.

Fifteen kinds of avocations or acts represented by words or names in the following groups are forbidden viz :— 1. Making of Charcoal and bricks, professions of Blacksmith, Goldsmith, Kalal, Bharbhunja, Halwai, or those referring to use of fire. 2. Selling of forest produce, vegetables including roots, grass, wood, bamboos etc. 3. Making of articles of wood such as Cars, carriages &c. 4. Keeping animals to carry loads on hire. 5. Mining and digging works such as digging

of wells, tanks &c. for profit. 6. Selling of teeth, nail, horn and other parts of body of various animals. 7. Manufacturing of Lac and similar articles. 8. Dealing in liquors and other fluid substances. 9. Sale of men, cattles or birds. 10. Sale of poisons. 11. Sale or manufacturing of crushing machines. 12. Cruel pursuits such as emasculating or branding animals, service in police, or jail etc. 13. Fire setting works as burning grassplots etc. 14. Allowing reservoirs to dry by taking water from them for irrigation etc. and thus causing death of creatures living in them. 15. Taming carnivorous animals such as dogs, cats, for one's pleasure, or maintaining bad characters, or giving loan to butchers etc.

The five ways in which the 7th vow is violated are :—

1. Eating things with life-germs. 2. Eating things mixed with things with-life germs, as gum from a tree. 3. Eating unseived and uncooked flour. 4. Eating half cooked corn as Bajra etc. 5. Eating scarce and scanty produce of vegetables as flowers of gram, bean &c.

VIII.—Vow to abstain from doing unnecessary wrong actions and to be subjected to their punishments.



To do any wrong action for pecuniary gain, or to avert poverty, or for the benefit of one's family or relative, or to gain some sense enjoyment, has some justification, but a wrong act done in view of none of these objects is wholly unwarranted and the aim of this vow is to keep men free from doing such acts.

This unnecessary wrong action is of four kinds.

1. Mere intentional actions i. e., building castles in the air, or unnecessarily fearing happening of unhappy events or feeling pleasure at one's own doings.

2. Advising others to do wrong and vicious acts.

3. Giving harmful or destructive weapon to others without a request, such as giving a sword, a knife, a bow, a gun, &c.

4. Act for sense enjoyment such as gambling, drinking wine, ordering or causing bull fights etc., or indulging in sensual talk.

The first of these is divided into two parts (1) Artadhyān or anxieties (2) Raudradhyān or indulging in wrong feelings.

Artadhyān has 4 divisions.

(a) Anxiety as to happening of undesirable events interfering with one's sense enjoyments.

(b) Anxiety about separation from one dear and near, as grief on the death of a relative etc.,

(c) Anxiety about a disease and in consequence eating forbidden things or doing acts against one's religion and family traditions

(d) Anxiety about the success of future schemes or indulging in building castles in the air.

As regards Raudradhyan or indulgence in wrong feelings, it is thus noted.

(a) It is a feeling of joy arising from one's success after committing sins, just as a man who has earned money after committing many sins may rejoice when he has built mansions with his ill-gotten money, or feeling pleasure in killing others. (b) Feeling of joy after speaking falsehood, just as a man after giving false evidence boasts of his success. (c) Feeling of joy after cheating or stealing. (d) Feeling of joy after hoarding wealth &c. disregarding virtue.

The five ways in which this vow is violated and against which one has to be on his guard, are:—

1. Mockery or jests or making faces.

2. Garrulity or talkativeness as talking irrelevant things or nonsense which may bring disgrace to others or involve them in difficulties.

3. Excess of indulgence in new and old enjoyments, such as using too much scented oil or water in bathing.

4. Reciting or telling obscene stories or words exciting anger, lust &c.

5. Keeping such things together as pistol and mortar, plough and plough-scythe &c.

IX.—Vow of performing devotion to promote spiritual benefit such as holy contemplation &c.. A man performing devotion (Samayak) should give up 32 defects.

Twelve Defects relating to body.

1. A man should not take a high seat. He should adopt a low and humiliating posture such as befits an aspirant. 2. He should not move about on his seat but keep to it till the devotion is finished. 3. He should be silent and should not move his looks here and there.



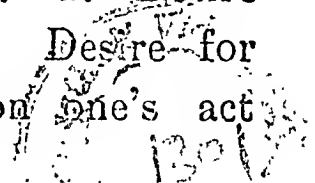
The nose and eyes should be kept upwards or towards the toe of the right foot. 4. He should not perform his devotion thinking of injurious things or 5. Taking support against a wall &c. or 6. Extending or contracting hands or feet after devotion or 7. Showing signs of laziness in devotion, such as cracking fingers or 8. Twisting &c. limbs or fingers or 9. Scratching or clearing nose &c. or 10. Placing hands on the neck or 11. Sleeping or 12. Covering the body with a cloth for cold.

Ten Defects relating to Speech are :—

1. Utterance of evil words. 2. Rash speaking. 3. Giving bad advice to others. 4. Speaking contrary to scriptural injunctions. 5. Misreading words of devotional books 6. Quarrelling with fellow worshippers or using bad names &c. 7. Telling stories other than such as occur in the scriptural books. 8. Cutting jokes at others. 9. Mispronouncing words. 10. Reading unintelligibly without proper attention.

Ten Defects relating to thoughts are :—

1. Scepticism about prayers. 2. Desire for reward, fame and name. 3. Desire for riches in return. 4. Pride upon one's act



of prayers 5. Performing devotions out of fear or compulsion. 6. Comparing the results of prayer by the measure of property. 7. Doubts as to the result of prayer. 8. Feelings of anger, pride, attachment and greed. 9. Performing prayers without humility. 10. Performing prayers without feelings of respect or of enthusiasm.

The five ways in which this vow is broken are:—

1. Movements of the limbs of the body.
2. Movements or bad feelings of the mind.
3. Irregularities of speech, as mispronunciation, wrong accent &c.
4. Unpunctuality and irregularity in the performance of the vow.
5. Forgetfulness whether one has said his prayers or no.

X. —Vow about travelling only for limited periods such as 4 months, one month, one week, one day, or one night.

This vow should be taken daily for the day and night limiting travelling or talk about it to a certain distance. The five evils to be avoided in connection with it are its five-fold acts of transgression.

XI. Vow about keeping Paushadh-fasts.

The Paushadh-fast is of four kinds:—

1. One relating to the use of food either by giving up all kinds of eatables or giving up only some and retaining others.

2. The second kind relates to cares about the body as bathing, oiling the body, using scents or sandal.

3. The third relates to the chastity of mind, speech and body.

4. The fourth relates to actions of all kinds of activity, having the least tendency to hurt animal life which is to be eschewed.

The first kind of Pashad fast must be observed by all householders at least on auspicious days and the other three kinds, being very difficult of performance, are not expected from a householder these days.

At the time of performing a Paushadh-fast, a householder should take his vow of that fast before a Sadhu and ask his pardon if he has made a mistake in carrying it out.

This vow is liable to be broken in five ways by :—

1. Negligence in observing the place where the Paushadh is to be performed.

2. Negligence in cleaning such a place.

3. Negligence in observing the place where he makes urine, or discharges excreta &c.

4. Negligence in cleaning such a place.

5. Thinking of food or other worldly things during the fast.

There are 18 defects which should be avoided.

1. Drinking water brought by one who has not taken the vow of the fast.

2. Eating dainty dishes in view of keeping the fast.

3. Eating dainty dishes on the day following the fast.

4. Having recourse to personal decorations before or after the fast.

5. Washing clothes in view of the fast.

6. Getting ornaments in view of the fast.

7. Dyeing clothes in view of the fast.

8. Cleaning the body during the fast.

9. Sleeping during the fast.

10. Talking of women during the fast.
11. Talking about food during the fast.
12. Talking of kings or war during the fast.
13. Talking about countries during the fast.
14. Making urine or excreta without cleaning the ground during the interval of the fast.
15. Speaking evil of others during the fast.
16. Talking to family members during the fast.
17. Speaking about thieves during the fast.
18. Seeing the limbs of a woman such as breasts, thighs &c. during the fast.

XII. Vow about treating a guest—one who comes uninvited and unexpected.

The householder entertaining such a guest should act as follows :—

1. He should show spontaneous intense joy at the arrival of his guest.
2. He should be affected by horripilation by reason of love.
3. He should show great respect and consideration such as one shows at the arrival of a Raja.



4. He should congratulate himself on his good luck because of the guest.

5. He should have an intense desire to serve other guests.

This vow is liable to be broken in five ways:—

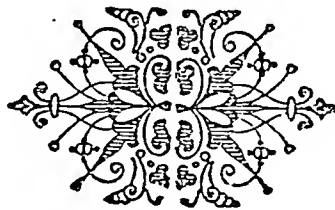
1. Keeping food on the ground or using water, pot, chula (Stove), firewood, affected by or having life-germs.

2. Covering the food with things having life-germs such as roots, leaves, flowers or fruits.

3. Calling a Sadhu to take food before his food time or after he has eaten.

4. Showing anger or refusing when food is asked for.

5. Jaggery, sugar &c., which belong to the host may falsely be said to belong to another in order not to give them to the Sadhu who has come as a guest.



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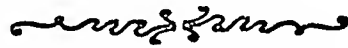
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